

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



The St. George Temple

“A Monument To A Meaningful Life”

(See article page 212)

IS LIFE MEANINGLESS OR MEANINGFUL?

By PRESIDENT WILFORD A. BEESLEY

OF SALT LAKE STAKE

SOME few years ago a prominent minister of New York City was invited to submit a sermon on the subject of "Immortality," a universally interesting theme. As a preface to his discussion, in which he forcefully substantiated his belief in this much talked about principle, he gave expression to these lines :

In Utah's Dixieland

IN Utah's now leafy Dixieland, where nut and fig trees grow, there stands in all its argentine dignity St. George Temple (see cover)—a monument to a meaningful people. It was the first House of the Lord completed in the Rocky Mountains.

Undaunted by persecution which forced them to leave their temples in Kirtland and Nauvoo, or by the vicissitudes which scarred their path across the plains, the Pioneers raised up anew sacred shrines over the desert dust. The town of St. George was named for Apostle George A. Smith, an early missionary in Britain and pioneer in southern Utah, and the Temple was dedicated there by President Daniel H. Wells April 6, 1877. Temples are necessary for Eternal Life.

Elder Beesley, president of Utah's oldest stake, explains in this pithy article why life to the Pioneer—and to all loyal Latter-day Saints—is meaningful.

As the years pass, one finds that life tends to become either meaningless or meaningful, and no preacher is needed to point out that, so far as happiness is concerned, that difference is profoundly significant. Deeper than the contrast between wealth and poverty, deeper than the contrast between education and the lack of it is this: As the years progress does life grow meaningless or meaningful?

This is a challenging question to anyone who will pause long enough to attempt the answer in the light of his own attitude towards a future life. The answer depends entirely upon one's conviction through life's experiences in respect to a belief or disbelief in immortality.

The author of the aforementioned article pointed out that even in the Scriptures this contrast in point of view might be visualized in the experiences of two men whose writings are contained therein.

First, I quote the words of the writer of Ecclesiastes, wherein he voices in a moment of despondency his despair in the ultimate purpose in life, when he says in the third chapter of the book :

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

All go unto one place; all are of the dust, and all turn to dust again. (Ecclesiastes 3: 19, 20.)

Now catch a glimpse of Paul's understanding of life and his attitude towards it when he says :

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption;

It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power; . . .

For this corruptible must put on incorruption, and this mortal must put on immortality.

. . . then shall be brought to pass the saying that is written, Death is swallowed up in victory. . . .

But thanks be to God, which giveth us the victory through our Lord Jesus Christ. (1 Corinthians 15: 39-57.)

These are the words of one to whom life has grown meaningful. And are there not in the world today disciples of both these points of view?

One cannot help but feel as he ponders this question what a tremendous help to a meaningful life is Faith—Faith in Eternal Life! And it is impossible to approach Paul's philosophy of life without faith.

Immortality and Eternal Life, though used synonymously by Christians, generally do not mean the same thing to Latter-day Saints.

To gain immortality in its specific or distinctive sense, it is not necessary for one to believe or to do anything. Immortality is secured to all through the death and resurrection of One—"As in Adam all die, even so in Christ shall all be made alive." Even the wicked will partake of the effects of immortality. That is, all men will rise from the dead and put on immortality, in the sense of continued existence.

BUT to obtain Eternal Life is quite another thing. Eternal Life is a personal achievement gained only through individual continuous effort.

Eternal Life comprehends immortality, but one may have immortality without Eternal Life. Eternal Life is the reward of faith, patient, persevering faith—cultivated through years of trying experiences—a faith that surmounts all obstacles, is never darkened by adverses, but gives strength to the individual even in the face of death as it did to Job when he said: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth—and though after my skin worms destroy this body, yet in my flesh shall I see God."

Men before and since the time of Christ have taught immortality. Zoroaster and Confucius included the principle in their teachings and Plato has written much in support of the doctrine.

That was a great testimony of philosopher and scientist, John Fiske, when he said, "For my part, therefore, I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work."

And only a few weeks ago, speaking before the New York Academy of Medicine, Dr. Alexis Carrell remarked: "Science

lacks proof that the soul is immortal, but no one has a right to assert man's mind does not survive his body's death."

Through immortality God has placed within man's reach the opportunity to obtain Eternal Life. This was the substance of His words to Moses: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." When Eternal Life has been achieved it then becomes Immortal Glory.

Both then, are the gift of God through the atonement of Jesus Christ, His Son—the one, immortality, which will come without effort on the part of the individual; the other, Eternal life, to be sought after and worked for by him who hopes to obtain it.

IF, then, Eternal Life is the thing to be desired, upon what is the acquisition to be based? What can we do here and now to reach this desired goal? It is written that men are to be judged "according to the deeds done in the flesh." Those are to be exalted whose lives in mortality merit exaltation. Let John the Disciple give us the key that unlocks the door to Eternal Life: "And this is life eternal, that they may know Thee, the only true God and Jesus Christ whom thou hast sent."

If we can here upon earth begin to know something of God and our relationship to Him we have started to partake of Eternal Life. It does not solely imply something after death. It involves present possession as a possibility. To secure it may mean transformation of life, a sincere repentance, a forsaking of past habits, but the transformation can be made and is being made by many who are willing to pay the price.

The apparent simplicity of the course to follow sometimes obscures the vision. It is hard for the rich and powerful to accept and make part of their lives such precepts as:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the pure in heart: for they shall see God.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5: 3-16.)

And yet in no other way can man find God than by conforming his life to these homely teachings.

It was at the bedside of his dying office boy where Thornton, in the little book, *Finding God In Millersville*, first came to himself. Rich and prosperous, employer of 300 people, he did not even remember the boy's name when told he was dying. But with the little fellow's fevered hand in his as he died there came to Thornton the consciousness of his disregard for those who worked for him. He began immediate plans for the improvement of conditions in the plant and at the homes of his people, and he says: "Gradually, as I got nearer to my people they began to move in close to me. Without realizing it until long afterward, I had made my first religious discovery. I had discovered my fellow man—my brother."

And we might add that it is even a more wholesome and regenerate change which takes place in the soul of man when he comes to find himself in his relation to God.

(Continued on page 252)

TELLING THE MORMON PIONEER'S STORY

THE story of the romance of Salt Lake City—an empire that was built in the heart of the desert—is the theme of illustrated lectures being delivered in Britain by Miss E. M. Horton, a licensed lecturer of London. A non-Mormon, Miss Horton depicts with picturesque speech and vivid lantern slides the dramatic narrative of the Latter-day Saint Pioneer.

She recently gave her presentation at the Electric House Lecture Hall in Torquay, beautiful south coast resort city of the nobility and gentry. Councillor H. T. Langdon presided.

A two-column article on the lecture appeared in the *Torquay Directory* (April 1), for 87 years a news-organ of Britain's Riviera. The article was captioned:

“With the Mormons at

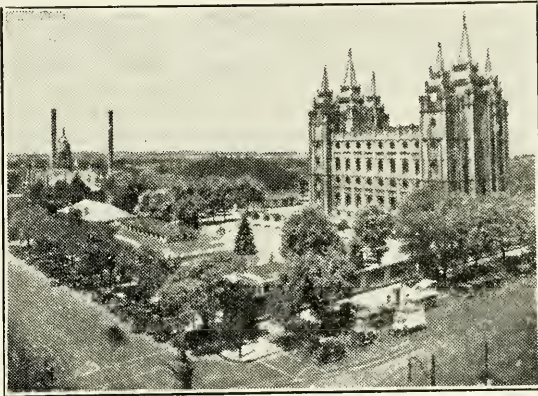
Salt Lake City—Sidelights on the Origin of Those Who Turned Arid Waste Into ‘Desert in Bloom.’”

Some excerpts from the article: “They (the Mormon Pioneers) trekked 1500 miles across prairie and mountains. Brigham Young, himself, was a cabinet maker and glazier, and a very practical man who was, nevertheless, a keen believer in education. Their sufferings on this journey were very terrible, and many died on the way, but they kept up their spirits by singing hymns. . . .

“Bulletins of their progress were left on buffalo skulls, and eventually they reached the valley of the Great Salt Lake. This was

a desolate valley which was nothing more than an arid waste. . . . Here Brigham Young called a halt, and said this was the chosen place. . . . Next day they set to work to plough the ground, but it was too hard. . . . They did not give up, however, but threw a dam across the creek and flooded a portion of the ground. . . . Then sowed their grain and potatoes. They had to do this immediately, because they had brought only provisions to last them the year, and would have starved if they had not had any crops. . . . The people, headed by Brigham Young,

laid out plans for a city to be built, and with such care was it carried out that today the streets were wide enough for motor traffic, although they were built a hundred years



Temple Square In Salt Lake City

“A miracle had been accomplished . . .”

ago. . . .

“A miracle had been accomplished, and fruit trees, avenues and orchards were growing in a district where water was valuable. This had all been done by the Mormon system of irrigation, which had since spread all over the world, and Salt Lake City was now said by some people to be the most beautiful city in the United States. . . .

“The Tabernacle had the sweetest organ in the world. . . Great choirs and famous singers made a point of visiting this tabernacle. . .

“This was Salt Lake City, which had been transformed from an arid waste into a flowering garden.”

THIS IS LIVING WATER

By Elder Alton Fogg Harris

If thou knowest the gift of God, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water. (John 4: 10.)

THUS answered Jesus to the woman of Samaria. He had become weary in His travels, and sought rest and refreshment at Jacob's well. This woman came to draw water, and the Nazarene asked her for a drink to quench His thirst. She was surprised, and enquired why He, a Jew, would have "dealings" with a lowly Samaritan. Then it was that He uttered this beautiful truth which John has preserved for us.

Today the promise stands as it did then. Christ referred to "living water"—His Gospel of salvation to the souls of men—and in this day there are many souls whose lives are expressions of its vital force.

Among these, not the least is Sister Hannah Thalborne. Two of us elders recently paid this woman a visit. Our journey led us to the low-built, frame structure of a West Side hospital in London. Entering the building, we proceeded into the room in which Sister Thalborne lies. The long aisle down the center of the room is bordered by some sixty cots. Their human burdens were, in the main, aged and infirm women who had passed their limit of earthly usefulness and were being cared for until their time of parting.

We were led quietly by an attendant to the bedside of Sister Thalborne. Her frail body was propped up to a half sitting position. The meagre strength her 82 years of activity had left her was being gradually drained by a cancerous growth. This dreadful disease had claimed her power to see, had paralyzed her lower limbs and was slowly depriving her of her sense of hearing.

We thought surely this woman had nothing in life.

But we were soon to change our minds. When the nurse announced that the elders had come, her withered countenance took on a freshness, and her hands were reachingly extended to greet us. In her feeble body we found a treasure that Captain Kidd's fabulous fortune could never compare with. It was a soul aglow with the spirit of "living water." Though her vision was dark, her mind was clear, and as she pressed our hands with her wizened ones, she talked continuously of the good things of life. She told how the true Gospel, which only Mormonism has, was a deep spring of joy from which she was ever drinking.

It would be difficult to find a more firm faith than hers. She related a particular incident of how the Lord answered her prayers. One day while lying in the hospital (where she has been confined for some two years) a violent pain beset her. It became more than she could bear. In the midst of this suffering, she offered up a fervent prayer in her heart that relief would come. Almost at the instant the pain vanished, and this trouble has not recurred since.

Her assurance of an after life would convince the most obstinate cynic. One could not be in her presence without feeling that

she was close to the spirit world. Her spirit was possessed of a calm and peace which transcends the mortal sphere. She affirmed that she had never visited the other side, but that she was positive in her conviction that she knew such a place existed. Such a hope!

She mentioned some regrets, but they were not of the condition of helplessness and suffering in which we found her. They lay in the fact that she felt that she had not done enough in this life for her fellowmen. Her thanks to the Lord for His blessings were profuse enough, but she regretted having not done more to merit His numerous gifts. Such charity!

Here is a lesson for the entire world. Here is a woman who has every reason, from the viewpoint of the world, to lose faith—to say there is no God or He would not permit her to suffer so; to give up hope—to say that the darkness of this life can surely not be followed by another; to cast charity out of her life—to become so morose and sordid about her own condition that she could not think of others. But instead the contrary exists.

With an unshakable faith in God, an inspiring devotion to the Church and a deep love for her fellowmen, this woman truly portrays the effect of "living water" upon the souls of mortals who will but draw from the bottomless well of a more abundant life.

SCOTTISH DISTRICT CONFERENCE

SHOWING how increasing genealogical work throughout Europe and America is evidence today of the visitation of the Prophet Elijah to Joseph Smith a century ago, restoring to him the keys for "turning the hearts of the children to their fathers." President Joseph J. Cannon was the principal speaker at the evening session of Scottish District conference in Masonic Hall, 30 Abbotsford Place, Glasgow, Sunday, April 5.

President Cannon pointed, for example, to Germany, where political conditions are requiring the accumulation of ancestral records on a tremendous scale. He asserted that men's hearts were being touched with the influence of Elijah's mission, and explained that all this genealogical work was aiding Latter-day Saints in vicariously performing ordinances for departed forbears who did not have the opportunity while on earth. This is the work spoken of by Paul: "Else what shall they do which are baptized for the dead, if the dead rise not all? why are they then baptized for the dead? (1 Corinthians 15: 29.)"

Other speakers at the evening

service, attended by 110 persons and conducted by District President William Stout, were Sister Ramona W. Cannon, Mission Relief Society president, and Elder Alma M. Porter. Brother Robert McQueen of the district presidency conducted the afternoon testimony meeting, and the morning session, conducted by President Stout, included responses from Sister Cannon, Sister Margaret O. Graham, Brother James McQueen, Elder Bertram T. Willis, Mission Sunday School superintendent, and Supervising Elder Reed W. Ellsworth.

The Mission M Men Quartette and the Singing Mothers furnished conference musical numbers.

Participants on the Saturday evening concert programme were Sister Matilda G. McQueen (Primary), Sister Margaret O. Graham (Bee-Hive), Brother Robert McQueen (Scouts), Sister Hazel M. Sands (retold story), and Brother John S. MacKay (M Men). The play cast included Ellen B. Martin, Sisters Katherine H. McQueen, Margaret Thompson, Ethel Y. Scott, Mary Junor and Carry Saroli, and Brothers John MacKay, Tommy Junor and James McQueen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 16, 1936

EDITORIAL

"PRAYER AND SCIENCE"

UNDER this title the *Daily Telegraph* recently published a letter written by Sir Ambrose Fleming, F.R.S., replying to a writer who asserted, among other things, that it was useless to pray for rain, for "prayers for rain have no real basis since the development of meteorology as a science." Sir Ambrose's answer was as follows: "All that meteorological science has done is to indicate the normal causes of rain; but that no more proves that there cannot be a control over them by their Creator, in response to human prayer, than the issue of a time-table by a railway directorate prevents a special train being put on to meet exceptional conditions by adequate request.

"His suggestion that an abnormal extension of daylight, in response to Joshua's prayer, seems 'an impossibility in view of modern astronomy' is also without sufficient reason. The direction in which an object is seen depends on that in which its rays of light reach the observer's eye. Rays of sunlight are actually bent slightly round the earth by atmospheric refraction, so that when the sun is seen apparently touching the horizon it is raised a little by this refraction. If that refraction were locally increased it would prolong the daylight. Can Mr. Rowland say that this is impossible by the Creator of rays of light and the atmosphere?

"Thirdly, he writes of the 'unassailable truth of the evolutionary hypothesis.' No scientific hypothesis is unassailable. The history of science is largely the story of discarded hypotheses, to wit, those of phlogiston, calorie, the Ptolemaic hypothesis, and former theories of atomic structure and radiation—all of them now on the scientific scrap-heap.

"So it may be one day with this 'soundly-established' evolution hypothesis."

Readers of the *Star* may remember that several months ago we called attention to a paper Sir Ambrose read before the Victoria Institute in which he very ably assailed the supposed soundness of the evolutionary hypothesis of man's origin.

When a writer of Sir Ambrose Fleming's eminence speaks on what science does and does not do in the realm of religious faith he instantly commands attention. To those who cherish such a faith he gives great comfort by his invincible advocacy of the divine inspiration of the Holy Bible and the reality of a living God. In this doubting, but learned, modern world he stands as an immovable pillar of faith and speaks with such convincing

logic that he rescues thousands who otherwise would make shipwreck of their faith. On matters to which he addresses himself he speaks "as one having authority." The above letter is an example.

It is probable that the gentleman to whom Sir Ambrose refers was expressing his honest conviction that prayers are unanswered. But surely one has a right to question his eligibility to testify. The testimony of one witness whose prayers have been answered is of more weight than that of a thousand who have never really prayed. Only those who have qualified to pray, as per divine directions, are credible witnesses on the value of prayer. Atheists, unrepentant sinners, doubters, pretenders—all such are incompetent witnesses; their evidence is worthless. They never pray as the Apostle James directs (James 1: 6). But in all ages of genuine faith there were many who learned there is efficacy in prayer, for they experienced it; their prayers were answered. Multitudes live today who can bear this testimony.

To pray is to do a reasonable thing. God, who has created man in His own image and "made him but a little lower than the angels," certainly loves His handiwork—His own children. For, ascribing the qualities of justice and mercy to Him, it is illogical to believe otherwise. And to cut these children off from all communion with Him would be to do a monstrous thing—an act wholly incompatible with a loving Father's character.

But why argue? There are multitudes who *know* that God hears and answers prayers. In the face of this fact, arguments, either *pro* or *con*, are needless.

Let those who have failed in prayer take heart from those who have succeeded. God, our Father in heaven, is not far away. It is necessary to approach Him, however, in the right attitude of spirit. What this attitude is may easily be learned from the New Testament by carefully reading what Jesus and His Apostles said with reference to it.

The spirit of prayer is a beautiful thing to possess. The feeling of assurance that God is near gives strength and confidence where otherwise doubt and fear would exist. Divine guidance is the best possible kind of direction. Fortunate is he who is careful to secure it.—JOSEPH F. MERRILL.

DISTRICT CONFERENCE NOTICES

PRESIDENT JOSEPH F. MERRILL and President Joseph J. Cannon will speak at Leeds District conference in Westgate Hall, Bradford, Sunday, April 19.

Sheffield District conference will convene at Sheffield Branch hall, Ellesmere and Lyons Roads, Pitsmoor, Sheffield, Sunday, April 26. President Merrill and President Cannon will attend.

Sessions at both conferences will begin at 11 a.m., 2:30 and 6:30 p.m., and a Saturday night concert will precede each gathering.

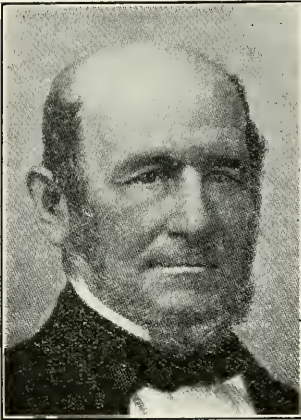
THIS WEEK IN MORMON HISTORY

A Memorable Day At Merseyside—First Missionaries Depart

A TALL, sturdy, dark-complexioned man stood on board the small packet ship, his thin hair stroked by a westward breeze which opened the *Garrick's* sails and sent the vessel out toward the sea.

This man, only 36 years of age, was Heber C. Kimball, and the scene was at the quayside in Liverpool. On this day, April 20, 1838, he was saying farewell to Britain, the land to which he had introduced the restored Gospel of Jesus Christ.

Accompanying Elder Kimball were Apostle Orson Hyde and Elder Isaac Russell. The three of them were among the seven Mormon missionaries who, under the direction of Elder Kimball, had landed on this identical ship at this same harbour exactly nine months before as the first Latter-day Saint travelling elders in Britain. Now they were returning on this small craft to their homes in America. Compare the voyage that lay ahead of them with that of the passengers on the *Queen Mary*, which launches out on her maiden voyage next May 27. The *Garrick*, a wooden craft carried by sails, weighed a mere 900 tons. Tossed like a toy on the mighty main, it was nearly 23 days in spanning the Atlantic. The *Queen Mary*, a massive monster of metal propelled by 200,000 horsepower, will streak across the same ocean in approximately four days. A veritable city of lights, its 12 decks



HEBER C. KIMBALL

Nearly two thousand saints bade him farewell

will accommodate more than 3,000 persons. It weighs 79,000 tons—almost ninety times as much as the *Garrick*!

Incredible as this comparison seems, it is none more marvellous than the contrast of the circumstances under which those first British missionaries arrived in Britain and the conditions which they left behind them when the *Garrick* slipped out into the Mersey River on that Spring day in 1838.

When Heber C. Kimball was called by revelation to take the Gospel to Britain, as he sat before the sacrament table in Kirtland Temple one Sabbath in June, 1837, he was overpowered with his weakness, his incompetence. His answer after the Prophet Joseph Smith had spoken best portrays Elder Kimball's feelings:

O, Lord, I am a man of stammering tongue, and altogether unfit for such work; how can I go to preach in that land, which is famed throughout Christendom for learning, knowledge and piety; the nursery of religion; and to a people whose intelligence is proverbial.

Heber C. Kimball was equipped with little education. As a youth he worked over the smithy's anvil and forge. When he was called to the mission field he was a potter. He did not possess the means to finance his journey. He was struggling along to support his family at a time when the financial panic of 1837 was sweeping across the United States. But he answered the call. He set out for his mission without purse or scrip.

Arriving in Britain, he was a strange man in a strange land. More than that, he carried a strange message. Practically penniless, Elders Kimball, Hyde and Willard Richards wandered about the streets of Liverpool looking for lodgings.



A GLIMPSE OF MERSEYSIDE TODAY

The scene of departure of early saints and missionaries

Yet when this potter of "stammering tongue" left Liverpool nine months later he bade farewell to nearly two thousand British saints in these Isles. He had presided over two conferences of the Church in Britain, the first of which was attended by 300 members who had been converted in five months' time and the second of which was attended by nearly 1,000 souls. They were from all walks of life. From the purses of these converts the passage of the returning missionaries had been provided. Many branches had been established, and in Preston Branch alone, where Elder Kimball concentrated his labours, there were 400 members.

This remarkable transition all came about through the same power that enabled Peter of old, the humble fisherman, to fearlessly proclaim the same Gospel on that pentecostal day 1900 years ago, or thereabouts, when three thousand listeners repented, confessed their belief in Christ and were baptized.

Silver and gold had Heber C. Kimball none, but he had that super power which comes only from the Spirit of the Lord. His message was the same as Peter's. It was the Gospel of Jesus Christ, restored to the Prophet Joseph Smith a few years before Elder Kimball's mission.

Details of the introduction of the Gospel to Britain will not be treated here. They will be explained in a subsequent instalment. However, it is not incongruous to give briefly at this time a retrospective of some of the work and experiences during Elder

Kimball's sojourn in England. Three days after his arrival in Liverpool June 20, 1837 the Gospel was first publicly proclaimed in this land in Preston, and a week later nine converts were baptized. A fortnight after the first sermon was delivered between forty and fifty persons were confirmed and a branch was established in Preston.

Elder Kimball and his companions preached in the market places, in homes, on the street corners, before lecturns and even from a barrel top in a tithing barn. He chipped away openings in the ice to perform baptisms and sometimes went into the water six or seven times in a single day to officiate in ordinances. During 12 frigid weeks, in weather which at times caused factories to be closed down, there were but ten days when he was not baptizing, he recounts in his diary. He also mentions in his journal that during his last six months in the mission field he could recall not once having retired to his bed before midnight, so much work there was to be done.

The field was white already to harvest and the task of garnering in the crop worked a strain—yet a joyous strain!—upon these zealous reapers.

When the frail *Garrick* weighed anchor at Merseyside in April 98 years ago the event marked the completion of a mighty missionary work, itself the beginning of an even greater harvest in Britain in years to come. From that same quayside at Liverpool thousands of emigrant saints later departed. In less than 100 years approximately 125,000 souls have embraced the Gospel in this land. The work of Heber C. Kimball and his companions touched hundreds of British bosoms. The message they bore has touched thousands.

Other Anniversaries This Week

April 16, 1840—At a meeting of Apostles in Preston, Lancashire, it was decided to publish a periodical in Great Britain. It was to be called the *Millennial Star*.

April 19, 1853—Elders Jesse Haven, Leonard I. Smith and William Walker arrived at Cape of Good Hope as the first Mormon missionaries to South Africa. They baptized 39 converts in about four months.

April 20, 1910—President Charles W. Penrose dedicated Manchester Branch chapel.

April 20, 1861—The first publication of the *Millennial Star* by the Church printing press at Mission headquarters at 42 Islington, Liverpool took place.—WENDELL J. ASHTON.

IS LIFE MEANINGLESS OR MEANINGFUL?

(Concluded from page 244)

To love God is the first great commandment, and the second is like unto it: Thou shalt love thy neighbour as thyself.

To know God we must have faith in Him, we must love Him, we must seek His companionship through the medium of prayer, and we must serve Him.

“Without faith it is impossible to please him: for he that

cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."

If we would seek His companionship, we must acquaint ourselves with the truths He has left us; we must frequent the places where we might feel His presence, and absent ourselves from those places where we know He will not be.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5: 39.)

As another writer has said :

Life everlasting as Saint Paul characterized it, is the soul's emancipation from the dominance of the flesh, the triumph of reason over passion. It is the consciousness of one's kinship with the Divine, and an appreciation of the dynamic possibilities which abide in that kinship. It is the conviction that his seemingly brief and detached life is a significant link in the chain of eternity—an eternity which challenges man to exploit the infinity about him, and in that exploitation to realize the divine which dwells within him.

And so, may we all pause in our busy lives to consider that the years are passing; we are approaching slowly but surely the end of earth life, the beginning of immortal life. As the years progress does life to us grow meaningless or meaningful?—(Adapted from a radio sermon delivered over KSL in Salt Lake City.)

NEWS OF THE CHURCH IN THE WORLD

Called by death March 21 in Salt Lake City was Sister Elizabeth Ashby Snow Ivins, 81, widow of President Anthony W. Ivins. Caused by pneumonia, death came to Sister Ivins three days before her eighty-second birthday anniversary. The daughter of Apostle Erastus Snow, she married President Ivins November 9, 1878 in the St. George Temple and for the first twenty years of their married life they pioneered in southern Utah. Later they answered the call of the Church to colonize Old Mexico, where they lived until 1908, President Ivins presiding over Juarez Stake. Sister Ivins was the mother of nine children, eight of whom, in addition to 22 grandchildren and one great-grandchild, survive her. Among her children is Elder Antoine R. Ivins of the First Council of Seventy. Not only was she a noble mother, but also an active worker in the Relief Society and in the Young Women's Mutual Improvement Association. President Ivins died September 23, 1934.

Progress in Hawaiian Mission and the new stake on the Islands was reported by President David O.

McKay, who returned to Salt Lake City recently from a one month's visit there. While there he attended quarterly conference of Oahu Stake, being the first representative of the General Authorities to attend a conference of this Stake, created last summer by President Heber J. Grant and President J. Reuben Clark Jr. (*Star* Aug. 1, 1935). President McKay reported, "I was delighted to find the stake in excellent condition." Saints now number 14,000 in Hawaii, where the Gospel was first preached in 1850 by President George Q. Cannon.

Fellowship in Britain's Royal Geographic Society is an honour recently bestowed upon Channcey D. Harris, Latter-day Saint youth attending Oxford University as a Rhodes Scholar from Utah. Membership in the Society is won by making distinguished contributions of achievement in the field. Harris is the son of Dr. Franklin S. Harris, of Brigham Young University in Provo, Utah, and is president of the Herbertson Society at Oxford, an organization which arranges for visits to Oxford of noted lecturers of Europe.

OF CURRENT INTEREST

Christianity—At a lecture given at Friends' House in London April 6 by the Right Honourable George Lansbury, former leader of the Labour Party, prior to the august pacifist's departure for America in the interests of peace, leaflets entitled "Church and State" were distributed. The literature included a reprint from the *Bristol Guardian and Gazette* (Dec. 31 1932) quoting an address by Mr. Viner Hall at the Bristol Institute. This statement was made in the article: "Tracing the history of that alliance (of Church and State) which was due to the Apostacy of the Church—an apostacy foretold by the Apostles and which began to develop during their lifetime—the speaker said the unspiritual section of the early Church who were in majority, obtained the upper hand. These worked for popularity and political power which suddenly and unexpectedly came to them in the fourth century

with the victories of Constantine, who vanquished paganism, and then adopted a *perverted* (the italics are the *Gazette's*) Christianity as the State religion. . . ." This statement is entirely in harmony with Latter-day Saint teachings, that there was an apostacy from the pure principles and organization of the primitive Church as instituted by Christ. Mormonism affirms that the Gospel and Church of Jesus Christ have been restored in these latter days through the instrumentality of the Prophet Joseph Smith.

Expenditures—An article in the April number of *The International Record* (London) reads: "Mr. Cecil H. Wilson, M.P., Chairman of the National Anti-Gambling League, states that the expenditure per head in Great Britain per week is as follows: Bread, 5 pence; Milk, 9 pence; Drink, 24 pence, and Gambling, 28 pence. No wonder there is unemployment and distress."

FROM THE MISSION FIELD

Arrival—Arriving April 1, Elder Blaine D. Fisher of Clearfield, Utah was assigned to Bristol District.

Doings in the Districts: London—Brighton Branch Primary conference was held in the branch hall Sunday evening, March 8, under the direction of President Rose Stevens and Sister Doris Hannah. Dr. Ray M. Russell, Mission Y. M. M. I. A. superintendent, and Sister Inez C. Russell of the Mission Relief Society presidency and Elder Hyrum Geddes spoke.

Sister Doris Hannah conducted Relief Society conference services in Brighton Branch hall Sunday, March 15. Brother Wheatley of Salt Lake City was speaker, and music was furnished by the Singing Mothers.

A lantern lecture by Supervising Elder Frank Edson Ellis was an

added attraction at Sunday evening services in Portsmouth Branch hall March 15. Elder Hyrum Geddes conducted.

St. Albans M Men sponsored a social in the branch hall Wednesday evening, March 25. A spicy programme, including readings, vocal and instrumental numbers and community singing, was presented, and was followed by games and refreshments.

Beautifully decorated with festoons of streamers, Brighton Branch hall was scene of a Gold and Green social Tuesday, March 17. Sister Doris Hannah was in charge and Elder Angus I. Nicholson conducted games.

Sheffield—Branch conference was held in Sheffield Branch chapel Sunday, March 15, under the direction of Branch President Harry V.

Bailey. Afternoon speakers were Sisters Edith Johnson (Sunday School supervisor), Sarah Elizabeth Mattinson and Amy E. Heap and Brothers Abraham Harrison, George A. Stubbs and James R. Bargh. Evening speakers were District President George H. Bailey, Brother George A. Stubbs, Elder John B. Hoge and Sister Rose B. Bailey. Eighty-nine persons enjoyed the programme, which also included vocal music by the Gleaners and Sister Hilda Mann.

Leeds—Under the guidance of President Nora Moss, the Relief Society fostered a banquet in Batley Branch hall Saturday evening, March 28. Proceeds went toward purchasing scenery for the branch hall.

Clayton Branch enjoyed a social and supper, prepared by Sister Susannah Goldthorp, Wednesday, March 18. An attraction was a debate on the question, "Resolved that the school age should be extended." The negative (Sisters Alice Widdop and Ruth Allott) won a close victory over the Affirmative (Sisters Mary Carbutt and Alice Kenworthy).

Relief Society conference was held in Clayton Branch Sunday, March 15. Elders John W. Turner and Melvin M. Richards and Brother Fred Watkins spoke and numbers were contributed by the Singing Mothers.

Norwich—"Universal Salvation" was theme of North Walsham Branch conference held in the home of Brother and Sister James Loads Sunday, March 29. Participants on the morning programme were Sisters Lily Woodhouse, Margery Boon, Ada Lines, Elizabeth Loads and Brothers Loads and

Arthur Woodhouse. In the evening, Supervising Elder Rex A. Skidmore, Elder Claudius E. Stevenson, District President Alfred Burrell and his counsellor, Brother John F. Cook, spoke. Sister Lily Woodhouse rendered a vocal solo.

Hull—Relief Society conference was held in Grimsby Branch hall Sunday, March 15, under the direction of Sister Edna Garnett. Sister Ada Reynolds was reader of the programme, interspersed by musical numbers.

Gainsborough Branch conference was held in the newly renovated branch hall Sunday, March 15. President

Joseph Walker and Brother A. E. Ransom of the district presidency and Supervising Elder John P. Gleave were in attendance.

Spring conference was conducted in Grimsby Branch hall Sunday, March 22, by Brother John T. Whitfield, under the supervision of Supervising Elder John P. Gleave and District President Joseph Walker. Speakers were Elder

From Bishop Smith

FROM the busy desk of Bishop David A. Smith in his office across the wide Main Street from Temple Square in Salt Lake City recently came a letter to the British Mission office in London. The words from Elder Smith, first counsellor in the Presiding Bishopric read:

March 18, 1936

President Joseph J. Cannon,
British Mission.

Dear Brother:

Today I took from my reserve box the Millennial Star of February 20, and as I read the pages I found on the last what I thought to be a fitting climax to many faith-developing articles. This climax I found in the poem, "A Prayer For A New Chapel," by Elder A. Leslie Derbyshire. It tells me that this missionary has grasped the true spirit of missionary work. He has moulded the missionary spirit into a gem which radiates the spirit of the Gospel message. I shall place it where I can refer to it from time to time, and I am sure it will help me to keep alive the spirit of brotherly love.

With kind regards, I am

Sincerely your brother,

(signed) David A. Smith

Gleave, Elder F. W. Cox, Brother Arthur Ransom and Brother Whitfield.

Newcastle—Primary conference was held in Skelton Branch hall Sunday, March 22, with President Kathleen Featherstone of the Primary and Brother Thomas Rudd in charge. Among the sixty persons in attendance were District Supervisor Nellie Thompson, District President Frederick W. Oates and Elder John R. Henderson.

"The Resurrection" was theme of an address delivered by Brother Thomas Rudd at a Christian Endeavour meeting at Green Road Methodist Church Monday, March 16. A favourable report appeared in the *Cleveland Standard* (March 20).

Nottingham—A play, *Patricia's Prank*, presented by Gleaners, and games and dancing comprised a Leicester Branch M. I. A. social programme in the branch hall Saturday, March 14. Fifty guests, including friends from Loughborough, were served refreshments at the interval.

President Ivy Fletcher conducted the Relief Society conference in Eastwood Branch hall Sunday, March 15. She was assisted by her counsellors, Sisters Harriet Parker and Ethel Buxton. The Singing Mothers, directed by Sister Annie Wild, rendered numbers, and talks

were given by Sister Susannah P. Welch and Elder Norman A. Jensen.

Manchester—Primary, Relief Society and Birthday Club combined to present a social in Hyde Branch hall, Monday, March 23.

Relief Society members presented the Sunday evening programme in Manchester Branch hall March 22. President Melita Wiles, Sisters Florence Robinson and Margaret Wiles and Elders James Calderwood and Ellis E. Craig spoke.

Manchester Branch M. I. A. Gold and Green ball was held in Corporation Hall Saturday, March 21. Mr. James Bonsall was master of ceremonies and Aloma Band furnished music.

Primary conference was held in Manchester Branch chapel recently, under the direction of Sister Margaret Wiles. Sister Sarah Allsop, district supervisor, was present.

Liverpool—A banquet and dance was held under the auspices of Y. W. M. I. A. in Nelson Branch rooms Saturday, March 21. The "Blue Star" dance band furnished music.

Birmingham—Sparkbrook and Handsworth branches combined to present an M. I. A. social in Sparkbrook Branch hall Thursday, April 2. Thirty-eight guests enjoyed games and refreshments. Brother Albert W. Collins was in charge.

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PUBLISHER: JOSEPH J. CANNON, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: WENDELL J. ASHTON, 5 GORDON SQUARE, LONDON, W.C. 1

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